

The Advent Review

AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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TIME'S DAY IS CLOSING.

THE sun of time is sinking in the west,
The day of man's probation's almost done;
Soon comes deliverance to the saints oppressed,
And retribution just to every one.

The day of grace for man has lingered long,
Love has invited, mercy sweet has yearned,
Beseeching him to leave his course of wrong,
From sin to right, from death to life be turned.

But while forbearance waits, sin more abounds,
The multitudes still choose the road to death;
Though slighted mercy's tocsin ceaseless sounds,
Still on they rush, not heeding what she saith.

But slighted mercy soon will be withdrawn,
And justice stern will then unsheathe his sword,
The day of glory to the saints will dawn,
While wrath's avenging vials will be poured.

Now is the time to labor while 'tis day,
Mercy still lingers and salvation's free,
Souls may be rescued, snatched from death away,
Still weeping reapers gathered sheaves may see.

Oh, let me in this harvest have a part!
Spirit Divine! the needful unction give,
Descend like dew upon this waiting heart,
Fit me for labor and with saints to live.

R. F. C.

General Articles.

DUTIES OF OUR MINISTERS.

BY ELD. D. M. CANRIGHT.

FOR some time I have been thinking that I would offer a few thoughts through the REVIEW upon this subject, not because I am better prepared to offer them than others, but because each one may aid others in some respects. I will mention the subjects that particularly strike my mind as important. Of course there are a thousand things that might be said, but much of this has been said in various ways, and some of it will bear repeating.

1. *Duty to study.* How can a man teach others what he does not know himself? and how can he know anything himself unless he has learned it? Whatever men know they have to learn, and that, generally, by close observation and hard study. Some men learn easier than others, but all have to learn what they know in some way. The more real knowledge and wisdom a man has, the better he is prepared to instruct others, and the more efficient and successful will be his labors. The Bible recognizes this fact everywhere. Thus we read: "And moreover, because the preacher was wise, he still taught the people knowledge." Eccl. 12:9. If he had not been wise, he would not have been able to teach them much. Paul instructs the young minister, Timothy, thus: "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

Paul himself practiced what he taught his son Timothy. He was a very learned man. The result of it in his case as compared with that of the other apostles is plainly seen. His labors and influence were much more extensive than those of all the rest. The man who stands out the most prominently in the Old Testament is Moses, of whom it is said, "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22.

It is a foolish idea which some have entertained that a man must be ignorant and uneducated to be a good minister. The

history of our own people proves its falsity. Most of our preachers are young men, or, at the most, not past middle-age. None of them have ever had a thorough college course, and most of them have come from the farm and the shop with but a very limited education. Shall these brethren now sit down contented to be second and third rate ministers, having only a few ideas which they can repeat over a thousand times, without adding to their stock? Is it necessary that they should go on through years of labor without becoming educated, well-informed men? No, I do not believe that this is at all necessary, nor that such a course is pleasing to God. Still, but few of us can stop now to spend much time in school.

What shall we do, then? The answer is ready: Do as thousands of others have done—learn as you go, study as you work, add something to your knowledge every day. Commence immediately; take up first that branch of education that you need most. Get a lesson book and begin to-day. Do not wait till you have three months to go to school; do not wait till you have a whole month, or two weeks' leisure to attend to it; but commence now. Get up before breakfast and study, if it is not more than twenty minutes; that is long enough to master one principle; catch another half hour sometime during the day; have your book at hand, get another idea; and so follow it up every day, and every week, and every month. This is the way to learn, and the only proper way. This is the way the ripest scholars of the world, and the deepest thinkers, have obtained their information—by gaining a little here and a little there—a little every day.

I confess that I have frequently felt indignant as I have been associated with some of our brethren who travel around with a little hand satchel containing only a Bible and hymn book and a few writing materials. Ask them why they do not take books and study, and their ready reply is that they cannot find time. But I have watched these brethren. I have seen them waiting at the depots from one to three hours. What are they doing? Just nothing at all. You will see them sit around before breakfast, if they are up early enough, engaging in the most common-place conversation, which benefits no one. And so they actually lose from four to ten precious hours every day—hours in which they are virtually doing nothing. They take perhaps twenty minutes to look over a subject upon which they have preached fifty times; and then perhaps they spend an hour and a half in meeting. All the rest of that livelong day is probably spent in visiting a couple of families. One hour's talk of the right kind is all they need spend with any family, generally.

Read the life of Dr. Clarke. He commenced without any education, and worked quite as hard in preaching and traveling as any of our ministers; but he always went with his satchel full of books. While riding from one appointment to another on horseback, he had his book open reading or studying some lesson. He would read a sentence and then think it over and fix it in his mind, and then he would read another one; or he would think up some subject, lay it out in his mind, and get it all arranged as he rode along; then when he stopped an hour for dinner he would take out his pencil and note down his subject. The first chance he had he was all ready to write it out. In this way he mastered Greek, Hebrew, Latin, and several other languages, besides performing a vast amount of labor in many directions.

The great stumbling-stone over which the majority stumble is simply this: They are waiting for the time to come when they will have nothing else to do but to study. Then they are going to do great things. They despise a few moments snatched here, and an hour or two there. Hence they go

along with little knowledge, and without acquiring any more. I know of some ministers among us whose labors have been as abundant and successful as those of any others, and yet in connection with their daily labors in preaching, visiting, etc., they have kept up several studies, have read a vast amount of history and biography, and many scientific works, and have become fair scholars in several languages. Others, with as good physical strength, with no more arduous labors, and with the same amount of time, have simply done nothing at all. They scarcely know as much now as they did when they first began to preach, from five to fifteen years ago. Brethren, I think that this is a shame, and I fear that in the Judgment the Lord will say to some of us, "Thou wicked and slothful servant."

I must repeat this idea again: Improve the odd moments, snatch a few minutes before breakfast, and an hour some way between breakfast and dinner. Do not spend too much time in gossiping with idle talkers, whose time is not worth five cents a day to themselves or anybody else. Keep your satchel by your side well loaded. Think while you travel, whether in the cars, on horseback, or on foot. Discipline your thoughts; do not let them scatter too much; center them on something; make them tell somewhere. An idle brain grows weak, the same as idle hands. The way to have a strong mind is to use it, discipline it, drill it, think hard, lay out a lesson and master it. The one chief and great advantage which is derived from school is simply learning how to learn, how to apply the mind closely to one point. The real trouble with many is that this is too much like hard work. It is easier to drift along without any such effort, and let the mind go like an uncultivated garden, filled up with anything that happens to drop in. Several young men to whom I have spoken on the subject have replied to me, "Oh, I cannot learn anything; I have no education." Shame on them! This is only a polite way of saying that they are mentally lazy, and choose to remain so.

Another point of vast importance in studying is this: Observe order and system. Do not allow yourself to study a little of this, and a little of that, and then lay these aside and pick up something else. Decide what you need the most, and then stick to that. Have a regular order of reading, and perseveringly follow it up every day. Suppose you are studying Greek. There will be days when you will see no time, not even half an hour, to study it. The next day it may be the same. In a little while you get discouraged and give it up. To avoid this, snatch up your book just a moment and read one sentence, or even a phrase. You must be hard pressed if you cannot do that much. Then you feel that you have done something, and many times you will be able to do ten times as much as you thought you could. But the great point to be gained is to form a habit of doing something every day, remembering that

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the beautiful land."

2. *Keeping accounts.* It is the duty of each minister once a year to present a written account of his labors, receipts, expenses, etc., during the year. I have had a little experience in looking over some of these accounts. At some of our State Conferences last year, ministers would bring in a report of the whole year's labor, finances and everything, on a torn leaf of an old diary or account book, and this written with a pencil, and in such a shape that they could scarcely explain it themselves. I think that no committee ever ought to receive such an account. It ought to be sent back unaudited till it can be presented in a better shape.

Every minister ought to keep a diary, in

which he should make a careful record, daily, not only of his labors, but of all his receipts and expenses. Then once a year he certainly can afford time to make out a neat, respectable report. If he does not know how, it is time he learned. Some accounts which I have helped audit could not be made to balance within many dollars. Brethren, we are working for the Lord and for our brethren, for which we receive pay here, and hope to receive a reward hereafter. Why should not we give as strict an account as other laborers? Right wrongs no man.

But there are other duties for the minister in this same direction, attention to which is very important. The minister who does not keep his own accounts correctly either lacks knowledge or energy, and will not be very apt to aid others in keeping theirs. There are several things that must be seen to by all our ministers, or they will not be attended to at all.

A minister goes out and raises up a church and organizes it. The very first thing required is a church book and a proper record. It always falls upon the minister to start this, and to properly instruct the clerk in this business. It is really ludicrous to see how the records of some of our churches have been left by some of our ministers. All the record they have made is a few words on some stray leaf—no covenant, no names attached, no dates given, no entry made on the book of any kind, and the clerk is left without any instruction. Hence it is no wonder that our State secretaries are so troubled in obtaining reports from the clerks of the churches. These clerks have never been instructed what to do, and they do not know. Is it right for ministers to go about leaving such marks as that?

Take the Systematic Benevolence. It is very important that the records of this fund should be carefully kept and properly reported; but in almost every case the s. b. treasurer has to depend upon his minister for his instruction. But the minister who does not have taste enough or information enough to keep his own finances straight will take but little burden in instructing others. The consequence is that hundreds of dollars are lost to the cause every year through this negligence. It will take but a little thought and a little study to learn all about these matters, and to do them right. Brethren, why not do it? That which is worth doing at all is worth doing well.

3. *Obtaining subscribers for our periodicals.* As our cause is conducted, next to preaching, the most important labor a minister can perform is to obtain subscribers for our periodicals. When I have obtained a subscriber for the REVIEW, I feel as though I had accomplished more than if I had preached two or three sermons; because that REVIEW will preach to a man fifty-two times in the year, good, sound doctrine, the very thing he needs. Besides, it may fall into the hands of a great many persons. Then I am doing so much to aid our institutions and extend the circulation of our papers. Hence, I think that every minister should bring all his influence to bear constantly upon this point, and make every reasonable effort to have every family among our brethren take all our periodicals, and secure as many subscribers among outsiders as possible. For this purpose he should have a sample of them all constantly with him, and should exhibit them, read from them, talk about them, interest the people in them, invite them to take them, remove their objections, convince them that they need them, etc.

Shall I tell the truth, and say that I know where ministers have been in some of our churches repeatedly, have visited in different families where none of our papers are taken, and yet have not made the least effort to get the people to take them, have not mentioned the subject, or acted as

though it was a matter of any importance whatever? They seem to think that their whole duty begins and ends in the pulpit, in preaching a half dozen sermons or more a week; whereas the fact is, that the great burden of real labor which brings success and moves souls and establishes the truth, must be done outside the pulpit in direct personal effort, and it is these little things which tell. It is not so much the big sermons as it is looking after all these various matters.

It is further important that all our brethren be supplied with our books, and that they read them. They need them. The minister should always have a supply with him. He should set forth their importance and value, and especially should he do this among those who are not in the truth. More is being accomplished to-day by our reading matter in spreading the truth than by the preaching of our ministers. People may hear a sermon, and go away and forget it, but if they buy a tract or a book it may convert a soul many days hence. This has frequently been the case. Hence every reasonable effort should be made to induce people to obtain our books. We should try different ways and then observe what success we have. Some of our ministers will sell regularly three times as many books as others will under the same circumstances. See the merchant,—how careful he is, how he improves every opportunity, how he studies every mode to induce men to patronize him. Should we not be as wise as he? Should we not be as energetic? Dear brethren, why not be live men? Why not be stirring and active? We should make every effort to make a success of our calling.

Read how the apostle did. He tells in what way he endeavored to persuade men. 2 Cor. 6:6-8. He laid hold of every honest means which in any way would advance the cause. This is what we should do. Besides, our ministers have an additional inducement to sell books, viz., if they manage properly they can make something out of it themselves. True, it is not a great deal, yet where our income is small it is not to be despised.

4. *Look after Systematic Benevolence.* Ministers have to live as well as other people. They must have food, clothing, and homes; must school their children, look after their families, pay their debts, etc., as well as other people. But if they give their whole attention to preaching, from whence is the means to come? Evidently the brethren must support them, and so the Lord has ordained. But in most other denominations every minister is in a sense thrown upon his own resources. He must find a pastorate for himself, and raise up friends to support him. If he fails to properly instruct his people in their duty of supporting the minister and they fail to give, he will fail of his living. So the ministers generally study this part of their subject very carefully and interweave it with all their teaching.

But with us it is different. There is a general fund in each State from which all our ministers are supported. If a minister labors through the year, he expects his regular pay at the end of the year, whether he has accomplished much, little, or nothing; and if he is not paid pretty liberally he is apt to feel grieved over it. Now, I say the minister who is slack and careless in looking after this important branch of the work, and does little or nothing in raising this general fund is to be blamed. If he is to be supported by it, he certainly ought to feel an anxiety to see that it is properly raised, and that his influence is given to build it up. Yet we find ministers who labor for many long weeks, and sometimes even months, in raising up a church, or even in an old church, and yet have not taken one step to have these brethren do any thing on the s. b. I know of many cases where some of our ministers have visited churches time after time, have visited from house to house, and yet have never made a word of inquiry with regard to s. b., nor taken any steps to have all engage in it. They pay no more attention to it than though there was no such thing. Under their labors this fund is allowed to run down to nothing. They never talk on the subject, publicly or privately. Yet when pay day comes they are on hand themselves, as ready as anybody.

These brethren are injuring themselves, their fellow-laborers, and the churches with which they labor. They are teaching their converts and the churches where they labor to feel that giving and sacrificing means for the cause of God is no essential part of the Christian's duty. The experience of thirty years has shown that all individuals

and churches that have imbibed this idea are certain to be weak and feeble in the cause. Their faith and zeal will be correspondingly small. They are ten times as liable to trial and to apostasy.

I know of a Conference where the leading preachers have felt very delicate about asking their brethren to give anything. They say they had rather preach on some good, tender practical subject, and leave the brethren to do their duty without being urged. The consequence is, that year after year that Conference has been crippled in its efforts and cut down in its labors for lack of means, while there are many rich men in the churches who are growing richer all the time. Year after year they have been compelled to pay their ministers only from three to six dollars per week for labor actually performed; and some of their ministers have had to leave the field and teach school to support themselves. It is a weak Conference and always will be till a different position is taken on this question.

I do not believe the Lord is pleased with such a course. If you want strong men, strong churches, and strong Conferences, teach them right from the very beginning, not only to give liberally, but to make sacrifices everywhere and constantly. When men have invested something in the cause they will not give it up lightly. If you want to ruin your brethren, pet them, baby them, run after them, wait on them, give them to understand that they will have no sacrifices to make, that you are almost ready to hire them to embrace the truth. Do this, and they will, like spoiled children, rise up and curse you in coming days.

(Concluded next week.)

WHERE THE MONEY GOES.

A MARVELOUSLY large proportion of the sums contributed by the public for religious and charitable purposes is spent in running the machinery for their collection and disbursement. An extraordinary illustration of this fact has been laid before the Presbyterian assembly in Brooklyn, in the report of the board of church erection. In the year that ended with April, 1865, the sum of \$70,000 was disbursed by this body, at an expense of \$10,000; and in the year that ended with last April \$60,000 were disbursed by it at an expense of \$10,000. Doubtless, some very amiable individuals secured very satisfactory salaries for managing these disbursements of the Presbyterian board of church erection; but if any other business consumed the same proportion of its income or capital for running expenses, bankruptcy would very soon overtake it. It may be hard for these amiable men to be deprived of their means of living; but it is also hard for the contributors to the church-erection fund to be so heavily blackmailed for their support.—*New York Sun.*

In contrast with the foregoing, we are happy to state that in all the enterprises connected with the operations of S. D. Adventists, the collection and disbursement of the charitable contributions of the people, involving more than the sums stated above, instead of costing \$20,000 has not cost one cent in the salaries of paid agents, solicitors, or any operators of that kind. U. S.

DOCTRINES OF CHRIST.

"Go ye therefore; and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20. This is the great commission that Christ gave the eleven just before his ascension, and not to the eleven only, but to all who observe those things which Christ has commanded, even unto the end of the world. Then the promise of Christ's presence and help is to us of this generation, as much as to the generation with whom he associated while he was upon the earth.

It seems that it is optional with us whether or not we will have Christ for our friend and helper. If we observe those things that he has commanded us, the dear Saviour has promised to be with us. Then in order to claim the promise it becomes necessary for us to first learn what those things are that he has commanded, and, secondly, to observe them and teach them to others. For he plainly says, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men."

Mark 7:7. Then there are to be those whose teachings are not in accordance with the great commission, but who, on the other hand, teach those things that men have commanded. Christ has said that this kind of teaching is vain; then how foolish it is for men to engage in a work that promises no reward. Is not the labor necessary to teach the commandments of men as tiresome and constant as that required to teach the commandments of God? But Christ tells us that those engaged in the former work worship in vain, while he promises to be with those engaged in the latter employment, even unto the end of the world.

Christ says, "Whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother." Matt. 12:50. Then it is not important that we observe the commandments of men, but to do the will of our Father which is in Heaven is important. And by refusing to do this we lose our hold on eternal life, and become strangers to Christ and rebels against God's government, thereby bringing upon ourselves sure destruction. To do the will of our Father brings us into close relationship with the Son of God. Christ promises that such shall be his brethren, if his brethren, then heirs of God and joint heirs with Christ our elder brother. The promise is equal to saying, Do the will of my Father which is in Heaven, and you shall have a title to a beautiful home in the paradise of God.

What is it, then, to do the will of God, or what is our duty? "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. This tells us just what the will of our Father is. Our whole duty is to fear God and keep his commandments. Hear what Christ says on this subject, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven." Matt. 5:19. How little we have to encourage us as soon as we refuse to obey God. In the same verse he says, "But whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Then everything is in favor of the one that will do and teach the commandments of God.

The promises of Christ are that while we are doing and teaching the commandments of God we are on the road to the kingdom, and when we refuse to do the will of our Father which is in Heaven, then we are not on the road that leads to God's glorious, immortal kingdom. And if off the road, it matters not how hard we work or how determinedly we go forward, we will never reach home, because there is but one road leading there. That one is straight and narrow, and it is just as straight and just as narrow now as it was in the days of the apostles. It is said there are many roads leading there, but upon examination we find that this statement comes from that class who are teaching for doctrines the commandments of men.

Christ says, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:14. Then all are not going in. No, only the obedient. But whosoever shall do and teach the commandments, the same shall be called great in the kingdom of Heaven. All have the great privilege of engaging in the work. All may do and teach as Christ directs if they choose to do so. Eternal life is for all. Will we comply with the conditions, and receive the reward, or will we refuse because the pure doctrines of Christ interfere with our practice? Fellow-travelers to the bar of God, our practice must harmonize with the teaching of the Son of God or Heaven is lost.

FRED A. BARLOW.

Winterset, Iowa.

THE CHRISTIAN SABBATH.

[I THINK the following from the Chicago Times is worth reading. Would that Mr. Kittredge could comprehend these truths himself. J. P. JASPERSON.]

The Rev. A. E. Kittredge preached the following discourse to a very large congregation at the Third Presbyterian church on last evening, from the words: "Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath, as I commanded your fathers." Jer. 17:21, 22.

The divine institution of the Sabbath

was antecedent to Christianity, to Judaism and even to the fact of human sin. When the morning stars sang together and all the sons of God shouted for joy, then the great Architect, Jehovah, not only ended his work which he had made, and not only rested from all that work, but he came forth from the secrecy of his pavilion, and in the majesty of his power, the glory of his holiness, the beauty of his love, and in the presence of his universe, he blessed the seventh day and hallowed it, as a holy commemorative festival, because that in it he had rested from all the work which God created and made. Surely there was nothing of Judaism in this consecration. Twenty-five hundred years pass away, and the mighty host of the chosen people is encamped before Sinai, which is so girt about with terrors that even Moses said, "I exceedingly fear and quake." And there, amid thunderings and lightnings, the sound of the trumpet, and the voice of words, God wrote his holy law upon the tables of stone, and these tables became thereby so sacred and precious that, by the divine command, they were deposited in the ark of the testimony, in the holy of holies, under the wings of the golden cherubim. They were thus honored as no ceremonial or repeatable law was ever honored, honored even above the specific rules and penalties which were prescribed by Jehovah, rules and penalties adapted to the customs and the government of the Jewish nation, and whose narration form a large portion of the books of Exodus and Leviticus.

But in the ten commandments there is nothing national or provincial, nothing which limits their authority to any one people or race or age. They are the laws which Jehovah proclaimed to man by the voice and pen of the Almighty, and preserved from age to age with scrupulous and constant care, laws which are as familiar to every child in our Christian homes today as they were to the aged Moses when he bore the tables of stone from the presence of the Almighty to the waiting multitude on the plain before Sinai. It has remained for the Chicago board of education to bid their reading in the public schools, this city, to whose support Christian people contribute the larger share of the tax. Now, in this code of laws, proclaimed by the divine Creator to the creature man, the observance of the Sabbath finds a place side by side with the commands against idolatry and profanity, adultery and murder. But it was not a new command; its opening words are, "Remember thy Sabbath day to keep it holy;" that is, remember the Sabbath of creation's dawn, and continue to keep it holy forever. Of the law, with the other nine, the Saviour said, "I came not to destroy, but to fulfill."

If, then, it is sinful to bow down and worship any other god than Jehovah, it is sinful not to keep holy the Sabbath day. If it is sinful to take the name of God in vain, to dishonor parents, to commit murder, to bear false witness, to covet, then it is sinful not to keep holy the Sabbath day. You cannot single out this one command and call it Jewish, and hence not binding to-day; for the reason given for its observance is not a Jewish one, viz., "For in six days the Lord made heaven and earth, the sea and all that in them is." All who acknowledge God as their Creator and King are under this binding obligation to keep holy the Sabbath day. If its sacredness was so important in God's sight that it had a place in that wonderful interview on Sinai, and was one of those few and solemn commands of Jehovah to man, then its observance is binding to-day on every man, woman, and child all over the world, Jew and Gentile; for one God rules over all. It was to the people of God, then, by divine inspiration, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." . . . There is nothing richer gift from God to man, next to his Sabbath than this day of sacred rest, God's festival day with his children, and he meant that it should be for our happiness as well as for our spiritual growth.

The habit of always being employed is a great safeguard through life, as well as being essential to the culture of every virtue.

LINES.

Not from us, O Lord, but we
Do ourselves withdraw from thee.
WHEN we are dark and dead,
And thou art covered with a cloud,

RELIGIOUS INSANITY.

"OBSERVER," in the Buffalo Commercial
Advertiser, speaking of the numerous cases
of insanity which can be traced to the in-

Now the question arises, Do these re-
vivalists preach the 'gospel of glad tidings
of great joy which shall be to all people'?

Men and women who have not well-
balanced minds frequently become hope-
lessly insane. Mothers have been known

Truly, 'the fear of the Lord is the be-
ginning of wisdom.' How plainly the fear

SUNDAY IN THE DUMPS.

We find the following in the April num-
ber of The Sabbath Memorial, the quar-
terly issued by Eld. W. M. Jones, London,

The following letter recently picked out
some waste paper appears to be too good
to be lost to the Sabbath cause. The man-

SUNDAY IN THE DUMPS; or, Sunday no
Sabbath, established by the Sacred
Records, in a Letter from Sir Charles

"SIR: As one of your constituents, and
I am, also, who voted you into the House of
Commons, I suppose I have a right to ask

was made for man, and not man for the
Sabbath; but you would seem inclined to
reverse the order, even of the Scriptures,

But, sir, 'to the law and to the testimony:'
1. The fourth commandment (Ex. 20) en-
joins to keep holy the Saturday, and accord-

"1. 'The same day at evening, being
the first day of the week, when the doors
were shut where the disciples were assem-

"Now, what, let it be asked, is there in
any of these passages, or in all of them to-
gether, to imply an abrogation of the law

"1. 'And they, continuing daily with one
accord in the temple.' Acts 2:46. 2.
'And daily in the temple, and in every

Jesus Christ.' Acts 5:42. 3. 'Therefore
disputed he in the synagogue with the
Jews, and with the devout persons, and in

"The third passage does not speak of
any meetings for prayer, or for any other
purpose, on the first day of the week!

SCRIPTURE PROMISES TO THE
LIBERAL.

COMMANDS OR DUTIES. PROMISES.
Take heed, and be-
ware of covetousness:
for a man's life con-
sisteth not in the ab-
undance of the things
which he possesseth—
but rather seek ye the
kingdom of God, . . .
and all these things
shall be added unto
you. Luke 12:15, 31.

COMMANDS OR DUTIES. PROMISES.
He that hath pity
upon the poor, lendeth
unto the Lord, . . .
and that which he
hath given will he pay
him again. Prov. 19 :
17.

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth." BATTLE CREEK, MICH., FIFTH-DAY, JUNE 8, 1876.

JAMES WHITE, J. N. ANDREWS, URAH SMITH, EDITORS.

KANSAS CAMP-MEETING.

It should be borne in mind that but a few years since a feeble Conference of Seventh-day Adventists was organized, embracing the two States of Kansas and Missouri.

One day of the meeting had passed when we reached the Melvern, Kan., camp-ground, fifth-day evening. The congregation was listening to Bro. Lamont in the congregation tent, who was finishing his discourse of the evening.

Sixth-day morning we felt refreshed by a good night's rest in Bro. Kallcock's tent. The weather is fine, the grove pleasant. And besides the two large tents, one seated for the congregation, the other parted with cloth for families, there are on the ground seventeen family tents.

Sixth-day, we have spoken to the people twice, and Eld. J. H. Cook is speaking this evening. The people give close attention to the word. We are happily disappointed in this meeting, both in regard to numbers, and in the general good appearance of the entire encampment and people.

By the assistance of many, with cheerful hearts and ready hands, our tent is pitched, a board floor is laid, and the tent is furnished with chairs, table, beds, bedding, etc., ready to receive Mrs. W. and her niece from California, and other expected friends.

Six days before she took the train at Oakland, Cal., and had been on the cars until near the close of the sixth-day. She rode twenty miles in a farm wagon, and was stopped at ten in the evening by bad roads, within two miles of the ground, where she rested until morning at the house of a friend.

In the afternoon, we spoke on redemption, and at the close called thirty or more forward for prayers. Mrs. W. speaks in the evening. The congregation increases in numbers and interest to hear. It is our turn to speak first-day morning. The audience is large and attentive.

But at this meeting, decided advancement is made on first-day. Before the evening discourse, we held a meeting for the especial benefit of those who are seeking the Lord. About fifty came forward. The interest of this social meeting increases until the last. Many speak for the first time. With strong effort, the good work to advance the church, and lead sinners and backsliders to Christ, makes greater progress on first-day than on any other.

In the morning of second day we give a discourse relative to the qualifications and duties of the Christian ministry, at the close of which, Bro. Charles F. Stevens, Smith Sharp, Joseph Lamont, and J. N. Ayers, are set apart to the work of the ministry by the laying on of hands

and prayer. The season is solemn and impressive. In the afternoon, twenty-eight are immersed. In the evening Mrs. W. speaks with great power upon progressive sanctification as expressed by the apostle, on the plan of perpetual addition, until an abundant entrance is given into the immortal kingdom. 2 Pet. 1: 5-11. At the close of the evening meeting eight or ten rise up as candidates for baptism.

Third-day morning the camp has arisen at four, and we are enjoying a precious social, parting meeting. This moment Mrs. W. is making closing remarks, exhorting the brethren and sisters to watch, lest they lose Jesus by the way in returning home, as Joseph and Mary lost Christ in returning home from Jerusalem. They sought their son three days sorrowing. In one day's journey in the indulgence of light conversation one may lose Christ out of the heart, requiring three or more days to find him, sorrowing. This morning meeting is indeed a precious season. Old and young testify to the love and goodness of God in rapid succession. And many speak of the blessings they have received at this camp-meeting, and the good instructions they have heard and received.

The camp breakfast at six, and immediately after, ten more are examined and received for baptism; and, as we leave the ground for the depot to take the train for Baldwin City, to spend a few hours with Mrs. W.'s sister and nieces, the train of wagons is passing to the water, where ten more are buried with Christ in baptism, making thirty-eight in all baptized at the Kansas Camp-meeting.

This excellent meeting, with all its labor of preparation, anxiety, preaching, hearing, exhorting, confession of sins and want of Christ, its tears, deliverances, and joys, is now past. Those parents who brought their children to the meeting and saw them converted, and saw them take the baptismal vow, are now glad. Those who did not bring their children regretted their mistake. These annual feasts of tabernacles are gatherings of the greatest importance, and there should be a general turnout of all who may be benefited.

For one long year we shall look back to the last Kansas Camp-meeting with pleasure. Unity prevailed in the business sessions, and in all the religious services. In fact, we could not discern, during the four days we were on the ground, the least shade of that jealousy and fault-finding which sometimes pollutes the spirit of those who hold their hearts open to Satan's poisonous suggestions. Instead of anything of this kind, there was a cheerful promptness in all that was done, which greatly endears to us these Kansas brethren.

The State of Kansas is a very promising field of labor. And although there are five ordained ministers of promise in the State, besides three or four more who hold licenses, yet there is work in Labette County and elsewhere that demands more experienced labor. And we earnestly recommend Eld. Canright to spend a few weeks soon in Kansas and Missouri, if circumstances and a sense of duty on his part will permit. Address, Eld. J. N. Ayers, Fairville, Linn Co., Kansas. If Eld. Canright could spend a few weeks in June and July in this part of the field, at the expense of the General Conference, his labors would give needed strength to these feeble Conferences at this, their time of financial weakness and need of help.

Mrs. W. and the writer are happy to report ourselves in health, and good courage in the Lord. J. W.

THE SANCTUARY.

Twenty-third Paper.—The New Covenant Sanctuary.

THE reader will now understand why we have dwelt so lengthily upon the history of the worldly sanctuary. It is because Paul in plain and explicit language declares that that building erected by Moses at the command of God, and which was perpetuated in the temples built by Solomon, Zerubbabel and Herod, was the sanctuary of the first covenant; and it was important to see how prominent a place that held in the former dispensation. The word sanctuary occurs in the Old Testament one hundred and forty-two times, and in almost every instance refers to this building. It was no insignificant object, it was no trifle in the divine economy of that age. It is everywhere held before us, as the sanctuary, the holy place, the sacred place, the dwelling place of the Most High among the children of men. And Paul presents the complement to all these declarations when he declares so clearly that this was the sanctuary of the first covenant.

We desire the reader to appreciate the full value which this statement possesses in this investigation. From this there is no appeal. Here all believers in the Bible must occupy common ground. Here for the space of fifteen hundred years, we are all brought together on this subject. From Moses to Christ, this object, and no other, was the sanctuary of the Bible.

We have followed this to the close of its history. In A. D. 70 it disappeared forever from the face of the earth. Has there been no sanctuary since that time? Or has something else taken the place of that sanctuary? If this latter be the fact, we ask what that something else may be.

We have seen that only 490 years of the 2300 belonged to the Jews and Jerusalem. When that period ended, the services of the sanctuary of that people had come to an end. But yet 1810 years remained, bringing us down even to 1844. And it had been announced through the prophet that then the sanctuary should be cleansed. What sanctuary? and where? No sanctuary on the earth; for since A. D. 70 there has been none here. But a sanctuary cannot be cleansed that does not exist. There must therefore be a sanctuary somewhere, and that date must bring us to its cleansing, or the word of God prove incorrect.

Paul says that the sanctuary of Moses was the sanctuary of the first covenant. It was, as we have seen, one of the chief features of that covenant. But that covenant has given place to the new. Jer. 31:31; Heb. 8:10-12. Under this new covenant we are now living; for it was confirmed by the Messiah, the prince, during the last week of the 70, or the last seven years of the 490, by himself in person for the first half of the week, three years and a half to A. D. 31, and through his apostles, during the remainder of that period, to A. D. 34. Heb. 2: 3. The great features of that first covenant find their counterpart in the present. The sanctuary of that covenant must find its counterpart here. And the Bible nowhere recognizes anything as the sanctuary of God, except the sanctuary, or sanctuaries, connected with these two covenants. The new covenant therefore has a sanctuary, as well as the old.

This is proved directly by the words of Paul in the text in question. Heb. 9:1: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Paul is showing the relation which the two covenants sustain to each other; and the word, also, shows that those things which he mentions pertained to both. One had ordinances of divine service; the other also has them. One had a sanctuary; the other also has a sanctuary.

The great question to which we have now come, and in which all the controversy is involved, is then simply this:—

What is the sanctuary of the new covenant? The sanctuary of the old covenant must bear the same relation to the sanctuary of the new covenant, which the old covenant itself bears to the new. And on this point we suppose there is no controversy. All agree that they stand as type and antitype. The first was the type and shadow; this is the antitype and substance. The sanctuary of that dispensation was the type; the sanctuary of this, the antitype. But the sanctuary of that dispensation was the tabernacle of Moses. Of what, then, was the tabernacle of Moses a type, figure, or shadow?

The answer to this question is intimated in various scriptures to which we now call the attention of the reader. To Moses, the Lord said: "Let them make me a sanctuary, according to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25: 8, 9. "And look that thou make them after their pattern which was showed thee in the mount." Verse 40. "And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." Ex. 26: 30. "As it was showed thee in the mount, so shall they make it." Ex. 27: 8. "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses that he should make it according to the fashion that he had seen." Acts 7: 44. "While as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices." Heb. 9: 8, 9. "For Christ is not entered into the holy places made with hands, which are the figures of the true." Verse 24.

These texts afford no material for an argument and conclusion. They make a plain, positive assertion, which, if we believe their testimony, we must admit. They declare that the tabernacle built by Moses, the sanctuary of the

first covenant was not an original structure; it was made after a pattern; it was simply a model or figure of something else, given for the time being to his people; and that from which it was modeled or fashioned, is declared to be the true sanctuary; and this true sanctuary must be the sanctuary of the new covenant; for God recognizes in connection with his work only the two: the true, and the figure or model which was made from it. The figure was the tabernacle of Moses. What is the true? U. S.

AN INTERESTING OCCASION.

SABBATH, June 3, a day for the celebration of the ordinances of the Lord's house by the church in Battle Creek, according to our custom of serving them quarterly, was a day of more than ordinary interest.

At the conclusion of the morning service, preparatory to the observance of the ordinance in the afternoon, four interesting cases came forward for baptism.

Two of these were students from the College. Another was that of a brother in feeble health and seventy-nine years of age, who had come from the interior of Canada to Battle Creek to be baptized. Twelve years ago a copy of The Saint's Inheritance fell into his hands by means of a Sabbath-keeper who was teaching school in his neighborhood. This work interested him much, and led him to further reading. He soon saw the light on the Sabbath question, and, like David, he made no delay in commencing the observance of God's holy day. Eight years ago he visited this place, and took with him to Canada a two bushel bag full of publications. Since then he has shown his interest in the cause by expending about seven dollars to send the REVIEW to his friends. Feeling it his duty to be baptized, he did not dare to delay it longer in his state of age and feebleness; hence his present visit. He never heard a sermon from a Seventh-day Adventist till last Sabbath. We were glad that his desire for baptism could be gratified.

The remaining candidate was a young man, Frenchman, educated in Geneva, Switzerland, who recently came to the Institute for his health. Here he had an interview with Bro. Morin; and from him, sister Parrot, and others, besides what reading he has been able to do, he has learned and fully embraced the truth. Though very feeble, he could not let the opportunity for baptism pass. The nature of his disease, spinal affection, is such that treatment can reach it, and he requests the prayers of the brethren that he may be soon restored, at least, as to be of some service on behalf of this cause. He thinks it is the providence of God which has led him through his sickness to a knowledge of these precious truths.

The baptism took place at the beginning of the afternoon exercises, being ably and pleasantly administered by Bro. A. C. Spicer, who now with us. From the water the congregation repaired to the house of worship to follow our Saviour, in both the example and instruction he has given us in John 13, and to partake of the emblems of the infinite sacrifice he has made for us. Besides the four baptized, five others united with the church. There was good singing and a spirit of testimony in the meeting, and at quarter before six, with the singing of the hymn, "Worthy is the Lamb," we came to the close of what had seemed to us, at least, a precious and profitable season. U. S.

POLITICAL REFORM.

The different religious denominations, so many of them at least, are introducing in their conference resolutions to the effect that only Christian men should be put into office. And the object of this is to avoid the political corruption that is threatening to swallow up the very nation. This would do very well if the religion of this day, as generally professed, was of a nature as to furnish any guarantee that those who professed it, was any more trustworthy than others. In the late Methodist Conference the following was introduced:—

"Whereas, While it is not the policy or purpose of the Methodist Episcopal Church in any manner to connect the Church with the State or bring politics into our religion, yet, in view of the impiety, unfaithfulness and corruption that has come in many instances to prevail in places of public trusts, and in view of the fact that the Christian graces have had so little prominence as qualifications for official positions, and being profoundly impressed that all the blessings of civil liberty which we so abundantly enjoy are due directly to the enlightening influence of the Christian religion, therefore, Resolved, That we, the delegates to the general conference of the M. E. Church in conference assembled, at this the dawn of the new

ture; it is a model of our freedom, do most earnestly commend to the members of our church throughout the country that they endeavor by just and proper means to place in all the offices of our Government only such men as are known to possess and maintain true Christian characters and principles."

The Boston Sunday Herald thinks this will do good and refers to Belknap, Pond and Lowell, as "religiously inclined," "exemplary," and unexcelled in "exhortation or prayer."

The Presbyterian national convention in New York had under consideration a similar resolution in reference to which an exchange resolution was adopted or not, and it is of very little consequence; but the fact is patent to everybody that society will not be likely to fare any better with the most rigid observance of such a law so long as hypocrisy forms such an important element in the characters of office-seekers. "The livery of heaven" affords the most respectable apparel for the servitors of the devil." U. S.

LISTEN TO THIS.

The Christian Statesman of May 13, 1876, is publishing an imaginary dream published by J. Forney, editor of the Philadelphia Press, in which he wakes a hundred years from now, and finds the English language universal, and all things done away, &c., says:— "We have a better ground of confidence that will soon be turned into peace over all the earth. Col. Forney did not dream of the religious reformation of American politics, or of the incorporation into the fundamental law of the land, of an acknowledgment of Christianity as the national religion. He saw nothing of the impending conversion of the world to faith in Jesus Christ. The most important events of the coming century were hid from his eyes. If he would read carefully the prophecies of Isaiah and the Revelation, he could see more glorious visions with his eyes open than he has ever imagined in sleep."

If these utterances are sincere, was ever a prophecy more groundless, or a delusion more complete? U. S.

HEATHENISM RECOVERING ITS OWN.

In Japan the legal holidays have heretofore been all days the numerical signs for which were with the figures 1 or 6; as, the 1st, 6th, 11th, 16th, 21st, 26th, and 31st days of the month. Thus they have had from six to seven holidays a month, in which all public business was suspended.

This was found to interfere seriously with the customs of Christian (?) nations, who now have representatives in Japan through their intercourse with that people, and especially so when they were in government service. Hence those days have been abolished, and Sunday taken in their stead. The Japan Weekly Mail of March 18, announces "that a notification has been issued by the prime minister, abolishing the Ichi-roku holidays and proclaiming the coming substitution of the first day of the week, or the day of the Christian Sabbath, instead." The text of the "Notification" reads as follows:—

[NOTIFICATION 27.]

(To In, Sho, Sho, Cho, Fu, and Ken.) It is hereby notified that up to the present time the 1st and 6th days have been observed in the government offices as the days of rest. But from the first of April next, all government offices will be closed on Sunday and will be open only until noon on Saturday.

SANJO SANRYOSHI, Prime Minister.

Of this the Christian Statesman says:— "The rapidity with which the rooted traditions and social usages of Japan are giving way, after centuries of absolute seclusion, awakens perpetual astonishment. Of course, the substitution of "Sunday" for their previous irregular holidays is not the acceptance of the Christian Sabbath, as a religious institution. But a moment's reflection will reveal to any mind the immense value to the cause of Christianity, of the change which has been made. Converts to the true religion will not be placed in conflict with the customs of the people or the requirements of their employers by the observance of the Sabbath. Another link by which the people were fettered to the past with its superstitions has been broken, and another tie of sympathy established between Japan and Christian nations. The Christian Intelligencer, from which the facts above stated are taken, adds:—

"It is a remarkable circumstance that at the very point of time when the friends of the Sabbath in this country have been literally passing through a fiery ordeal in defense of the Christian Sabbath—an ordeal, by the way, which is likely to be renewed by those who on various pretexts are eager to convert the Sabbath during the coming Centennial into a day of demoralizing traffic and unrestrained indulgence in pleasure-seeking—it is remarkable, we say, that at this very juncture the heathen empire of Japan should have determined to adopt the observance of the first day of the week as a day of rest. This notable and unexpected occurrence should supply an additional motive for the

Christian people of America to stand by the Sabbath, and a new incentive to extraordinary efforts to defeat the exertions of those who are striving for selfish motives of mere gain to degrade that holy day from its supremacy."

THE WORK IN ALSACE, GERMANY, FORMERLY A PART OF FRANCE.

LAST week, while Brn. Andrews and Aufranc were making preparations for the work in Bâle. I came to Le Bau de la Roche, Alsace, a distance of seventy-five miles, to spend a few weeks in aiding Bro. Scheppler, who had come here from Illinois on a visit, and to follow up the work of French tracts sent from America.

I found that in many cases the tracts had worked admirably, yet even those who were the most favorable to the truth were in need of help. The minister had preached against our views, and under his influence and sanction one of his elders had burned several of our tracts. Perhaps this was partly owing to the influence of a malicious letter of thirty-five pages which had been sent to this preacher by an opponent from Illinois. I have called on the preacher, and visited several families at different points. Four have already decided to keep the Sabbath. I feel anxious to see a few families take a stand on the truth, that I may have a resting place, and make a more thorough effort at the close of our first effort in Bâle.

Prejudice is very high, and the spirit of persecution is being manifested by the preachers, who threaten to fine us if we preach. A Baptist preacher at Hovald, a neighborhood only three miles distant, had to pay a fine of 50 francs for speaking to only a few hearers. This was done at the instigation of a Lutheran priest. We are watched closely. We shall proceed at once to take legal steps to avoid paying a fine or being imprisoned. I see that great prudence will be required in laboring in France.

My courage is good. We have received a very encouraging letter from a French brother from Illinois, who has just returned to his old home near the city of Lyons, France. Calls will come in from France faster than I can fill them. Pray for us.

D. T. BOURDEAU.

Belmont, Alsace, May 14, 1876.

THE GOD WE CHOOSE.

WHEN Israel chose the service of the true God, he delivered them from their enemies and caused them to prosper; but when they forsook his commandments and served other gods, he said he would deliver them no more. Said he, "Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation." Judges 10:14.

The ancient form of idolatry may not appear among us; yet many prefer other gods to the Lord. Gold may be a god, though not molded in the shape of ancient idols. Many choose wealth as their god; and give their whole lives to this object. Covetousness is idolatry. Farms, merchandise, cattle, horses, and even swine, may be first in our hearts. Fine houses, costly furniture, or a splendid equipage, may be the supreme object of our devotion. Fashion and fame and the applause of men may be exalted in the mind above all that is called God, and worshiped with a hearty devotion. And not the least exalted and adored is pride of self. Self is idolized; our own will and way, desires, appetites and passions, are first of all in esteem.

But however much the gods of this world may be esteemed, the time of tribulation is coming, from which they will fail to deliver us. If we turn now to the living and true God, we shall have a shelter in the day of wrath; but if not, his language to us will be, "Go and cry unto the gods which ye have chosen." But how vain the cry! Neither silver nor gold nor any earthly god shall be able to deliver in that day. Have you chosen any of these gods? Be persuaded to abandon them at once, and serve your Creator, and him only. He can deliver; but pride and passion, and all the world, will prove vain and worthless; they cannot deliver.

R. F. COTTRELL.

THE OHIO TENTS.

OHIO Tent No. 1, 60 ft., was pitched in Sabina, Clinton Co., and meetings began Thursday evening, May 25. Eld. T. J. Butler, leading minister; George Smith, financial manager; E. H. Gates, helper.

Ohio Tent No. 2, 50 ft., will be pitched, nothing hindering, in Frazeysburg, Muskingum Co., Monday, June 5. Eld. Wm. Cottrell, leading minister; O. F. Guilford, financial manager; J. R. Purinton, helper.

Ohio Tent No. 3, 50 ft., will be pitched, nothing preventing, in Plymouth, Richland Co.,

Wednesday, June 14. Eld. T. M. Steward, leading minister; A. M. Mann, M. D., financial manager; Oliver Hoffer, helper.

DUTY OF LEADING MINISTERS.

We conceive it to be the duty of the leading ministers to have special oversight of the religious interests of the meetings; to say what subjects shall be presented, in what order, who shall preach at any given time, who pray, who lead in singing, who visit, where, how, and when; in short, to take particular interest in everything that pertains to the spiritual welfare of the people; and to report the progress of the meeting, briefly, for REVIEW, at least once every two weeks.

DUTY OF FINANCIAL MANAGERS.

To take charge of moneys to be used for tent purposes, to pay all expenses, and to keep a faithful itemized account of receipts and expenditures. Furthermore, it will be their duty to take charge of all books, pamphlets, and tracts belonging to the tent, keeping a careful account of the disposition made of the same, and be ready to report at any time. Motto: Economy without meanness, liberality without prodigality.

DUTY OF HELPERS.

To take charge of the tent, having especial interest in keeping it neat and orderly, both internally and externally; to assist in the meetings, subordinately, in every way possible; to correspond with each other and with the president, for mutual encouragement.

All should earnestly seek to work together in sweet union, humbly striving to be co-workers with Jesus and holy angels.

H. A. ST. JOHN.

WAS JESUS A SINNER?

"SIN is the transgression of the law" says the inspired writer; but B. R. Womack, in his third article of a series of three, published in the Standard of April 13, 1876, headed the "Christian Sabbath," makes the astounding and blasphemous statement that Jesus not only violated the law, but involved others in its violation also. This, coming from one who professes great reverence for the Author of Christianity, and published to the world by the professed advocates of the religion which he inaugurated, renders the position which they occupy very strange indeed. We give here his language, and the italics are his own:—

"Jesus, the author of Christianity, voluntarily and intentionally violated the Sabbath of the Jews, and caused others to do it; and then triumphantly proclaimed himself the Lord of the Sabbath, and thus involved himself and others in the violation of the law whose penalty was death. This will appear when we consider that he wrought seven miracles on the Sabbath, But,

"1. No applications were made to him for such action. The reason is obvious. They thought, if he is a good man he will not break the Sabbath and will rebuke us; and if he is a bad man he cannot cure us; so in neither case did they apply. But he wrought.

"2. Any other day would have done just as well; for there was no compulsion making immediate action necessary. But he wrought on that day."

"3. He arbitrarily chose a method of working miracles on that day which he well knew would make real the charge that he was a Sabbath-breaker, involving others in the same relation to the law. He made it convenient to pass along where the man at Bethesda lay, on the Sabbath, and instead of saying to him, 'Remain here till to-morrow; for this is the Sabbath,' he said, 'Take up thy bed and walk.' At his word the happy man, bearing his worn couch, moved along the streets of the sacred city, obtruding himself upon the attention of the multitude as an open violator of the Sabbath law. See Jer. 17:21. Jesus did not do this by accident. So in curing the blind man, he could easily have said: 'See!' but no, he chooses to violate the Sabbath in two respects and involve the man. He makes ointment, applies it, and commands the man to go and wash in the pool of Siloam. I submit: Does this not seem to agree with the indications of the history of the Sabbath that there was going to be a change, and that it was now being made?"

Here indeed is a very grave charge. To impeach the Son of God of "intentionally" and "voluntarily" violating the law himself and teaching others to do the same, certainly makes him a sinner and a rebel against the government of his Father. How can he who is a sinner be a Saviour of sinners? How, then, can we be saved, since we cannot save ourselves?

Our good works cannot save us, and why should we trust in the merits of one who is no better than ourselves, a sinner? The blood of such a sacrifice cannot atone for, or take away, the sin of a world;—no merit there.

But this is only a repetition of the charge made by the Pharisees, when they saw his mighty works in healing the sick, restoring sight to the blind, etc. They said, "This man is a sinner." "This man is not of God, because he keepeth not the Sabbath day." But Christ, at another time, when asked if it was lawful to heal on the Sabbath day, replied, "It is lawful to do well on the Sabbath." It was according to law to do well on that day, but it was not in harmony with their traditions. It was the tradition that he had violated. They had heaped upon the law pertaining to the Sabbath, traditions which did not belong to it, binding burdens upon the people which they could not bear and offering a vain worship, "teaching for doctrines the commandments of men." And Christ said, "Thus have ye made the commandments of God of none effect by your tradition."

Christ told them they were transgressing the commandment of God—that none of them kept the law. "Ye are of your father the devil. . . . When he speaketh a lie, he speaketh his own; for he is a liar, and the father of it. . . . Which of you convinceth me of sin?" John 8:44-46. It was a base slander then, when uttered by his enemies, and what can it be called when repeated by his professed followers? It is worse. It is criminal. No! my Lord neither violated the law of his Father, nor failed to obey the peculiar commandments and ordinances pertaining to the Jewish economy previous to his passion, when the latter were nailed to the cross.

He was no sinner. Peter says, "He did no sin, neither was guile found in his mouth." The repenting thief said, "This man hath done nothing amiss." Paul said that "he knew no sin;" that he "was in all points tempted like as we are, yet without sin;" and that "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." And John adds, "That he was manifested to take away our sins; and in him is no sin."

The prophet Isaiah declared that Christ would "magnify the law, and make it honorable." Isa. 42:21. And he responds, "Lo, I come . . . to do thy will, O my God." Ps. 40:7, 8, and again, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." He requires his followers to fulfill the law just as he did, to obey and keep it; for he says, "I have kept my Father's commandments, and abide in his love." 15:10 "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:19.

Let us, then, love, serve, and obey him; for he will soon appear the second time, without sin unto salvation. R. M. KILGORE.

REVOLUTION IN TURKEY.

CONSTANTINOPLE, May 30.—A revolution has taken place here. The whole Mohammedan population rose en masse, and being joined by the militia and reserves, carried everything before them. They took possession of all the public offices and palaces, surrounded the sultan in his palace, and forced him to abdicate in favor of his nephew, Murad Effendi, whose father was sultan before Abdul Aziz. An official promulgation has been issued, declaring the sultan dethroned in accordance with the popular will.

London, May 30. The advices received from Constantinople to-day, announcing the overthrow of the sultan, Abdul Aziz, and the appointment of his nephew, Murad Effendi, as his successor, have created considerable excitement in diplomatic circles in this city, and the opinion is expressed that this change of government will have an important bearing on the Eastern question and the settlement of the Turkish difficulties.

It has since been reported that the dethroned sultan, locking himself up in his room, opened a vein in his arm with a pair of scissors and thus took his own life.

MAN learns more readily and remembers more willingly what excites his ridicule than what deserves esteem and respect.

THOROUGH CONSECRATION.

"Yea, let him take all."

TAKE my life, and let it be
Consecrated, Lord, to thee.Take my hands, and let them move
At the impulse of thy love.Take my feet, and let them be
Swift and "beautiful" for thee.Take my voice, and let me sing
Always, only, for my King.Take my lips, and let them be
Filled with messages from thee.Take my silver and my gold,
Not a mite would I withhold.Take my moments and my days,
Let them flow in ceaseless praise.Take my intellect, and use
Every power, as thou shalt choose.Take my will, and make it thine,
It shall be no longer mine.Take my heart, it is thine own,
It shall be thy royal throne.Take my love, my Lord, I pour
At thy feet its treasure-store.Take myself, and I will be
Ever, only, all for thee!

—Sel.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

LABOR IN IOWA, NEBRASKA, AND MISSOURI.

My last report extended to last December. The past winter and spring have, I think, been the worst for holding meetings that I have ever known in Iowa. Freezing, thawing, and rain, have made the roads much of the time next to impassable, and such mud as we have had in Eastern Iowa no one can imagine who has not seen it.

January 5, I commenced a course of lectures a few miles west of Iowa City in Bro. Green's neighborhood. At first we were encouraged to believe that good results would be seen, but for the reason above stated the congregations became quite small. Prejudice was strong, so the interest was not sufficient to warrant a longer stay. Gave in all about twenty discourses.

January 25, I commenced a course of lectures near River Junction, Johnson Co., Iowa, in sister McReynold's neighborhood. Gave in this place over twenty discourses. At times the interest seemed very encouraging, and the large school-house would be crowded for several meetings in succession. Then would come a rain or thaw, the ground would break up, and perhaps for a week only a mere handful could well come out. The main benefit of the meetings, so far as seen, was the instruction and encouragement afforded to the few Sabbath-keepers living in the vicinity.

March 16, I commenced a course of lectures at Nebraska City, Neb., and gave in all about forty discourses. These meetings commenced with an encouraging interest, from one hundred to three hundred being often in attendance; but the weather was very stormy and the going very muddy, so there could not be a large attendance from the country. After giving about a dozen discourses, our friends thought it would be best to close the meetings till the going became better. During this delay, I went to Rolla, Mo., where I labored last summer, to organize a church. I found that some had given up, but most were firm in the truth. But from the first there has been a very bitter and persistent opposition in Rolla. I think I never saw one more so. We finally organized a church of twelve members, Bro. R. S. Donnell, elder, and Sr. Nellie Slowson, clerk. Three were baptized. Their Systematic Benevolence is about \$50. The friends there are poor, and have had a hard time to get along. Some living in the country could not be present. I hope the number belonging to the church will be doubled ere long.

After returning to Nebraska City and resuming the lectures, the going for a time continued bad, the hurry of spring work came on, and the interest continued to decrease and became quite small; still a few were interested, and I continued the meetings on their account. Seven or eight good souls took their stand for the truth. We had some excellent meetings—good, spiritual meetings—in which our hearts were greatly encouraged. There were several keeping the Sabbath before the lectures commenced, and with those who

came out, a church of fourteen was organized; s. b. \$140.00. Nine were baptized. Eleven joined the T. & M. Society. We feel greatly attached to these dear friends, and hope that God will greatly bless them.

I visited the friends at Blue Valley, Neb., where I lectured last fall. Found nearly all holding fast to the truth. They have kept up their Sabbath meetings through the winter, and have prospered in the Lord. Organized a church of twenty-one members, baptized eight, and organized s. b. to the amount of \$217.00. I think five or six more will soon join. I think this will be one of the most reliable churches in Nebraska. I enjoyed meetings with these friends very much.

Sabbath and Sunday, May 20 and 21, I was with Bro. Kilgore at Victor, Iowa. All thought we had a very profitable meeting indeed. Some trials which had threatened almost the extinction of the church seemed in a fair way of being removed, and the good spirit of confession came in before our meeting closed up. Our souls were encouraged.

Last Sabbath and Sunday, May 27, 28, I met with the church in Mt. Pleasant, and had a profitable meeting. Had been absent from home nearly three months. Sabbath day held communion services, and Sunday reorganized s. b. The amount pledged for the year is upwards of \$450.00, which is quite an increase over previous years. Three joined the church, making our whole number forty-three. Though our members are much scattered, which makes it difficult for all to meet for Sabbath and prayer-meetings, yet we have great reason for gratitude to God that we are as well off as we are. Our membership is increasing, and we have a good degree of union among ourselves. For one, I feel to thank God and take courage, for all his dealings with us, and hope he will continue to bless us more and more.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, May 30, 1876.

MICHIGAN.

At the request of Bro. Root, I filled his appointment at Marshall the 16th of May, and at Convis the 17th.

At Marshall the church is small, having but nine members. After setting the Bible plan of Systematic Benevolence before them, they cheerfully accepted it and acted upon it. Their pledge for the year 1876 is \$80.60, being about double what they had previously been paying.

Found but little to do at Convis, and for this reason our meeting there was brief. With reference to their s. b., I doubt if there is another church in Michigan that has come nearer to the standard without previous hard labor. This church has nineteen members. The s. b. is \$181.56 per year. After a careful consideration of the matter, Bro. Charles Brackett was elected elder. Concluded our meeting with a short discourse from Matt. 25:21.

The 20th and 21st, filled my appointment at Springport. On the Sabbath the brethren and sisters came in from Partello, Eaton Rapids, and Tompkins, till quite a large congregation had gathered at the school-house near sister Landon's. This is the place where I labored one year ago last winter; all that then took hold of the truth I found still holding on. After preaching to them, the cheerful testimony of nearly all in the house told that they still loved the truth and were striving for greater attainments in the Christian life. In this congregation there was a girl about twelve years old who had walked nine miles to attend this meeting. Her many tears told how earnestly she was seeking the Saviour. She expressed a desire to be a Christian, and wished to be baptized. On Sunday morning we went to Duck Lake, ten miles away, where quite a large company assembled at the water's edge. After a short discourse on baptism, she and three others were buried with their Lord in this solemn rite. The place was pleasant and the scene beautiful and impressive.

Monday, the 22d, I came to Howell, put up the tent and commenced meetings the evening of the 27th. I have now held four meetings with increasing congregations. Bro. Lamson will join me to-day.

E. R. JONES.

Howell, Mich., May 30, 1876.

NOBLE CO., INDIANA.

By special request of the brethren at Ligonier, and permission of the President of the Michigan Conference, I held meetings with the brethren of this county, May 19-22.

One year ago there were not more than half a dozen Sabbath-keepers in Noble Co.; there were at this meeting not less than sixty, nearly all of whom received the truth the past year.

The tent-meeting last fall at Albion, the county seat, was broken up by sickness and cold weather, so that we thought that meeting a failure. There was a brother from that place at the meeting at L. He said he and his wife began to keep the Sabbath last Christmas, and there were others keeping the Sabbath as the result of that meeting. I held seven meetings with them. Sabbath afternoon, forty encouraging testimonies were borne in sixty minutes. Five were baptized, and seven united with the church. These brethren have had but little ministerial help; yet they are firm in the truth. Steps are being taken to build a house of worship, which they are very much in need of.

H. M. KENYON.

Allegan, Mich., May 25, 1876.

KENTUCKY.

WE have set our tent at Hodgenville, La Rue Co., and intend to commence meetings on the eve of the 26th. It is a county town of some seven hundred inhabitants.

This will be my post-office address until further notice. Pray for us.

S. OSBORN.

JEFFERSON CO., KANSAS.

I CLOSED my school at Elk Falls April 28, willing to devote myself more entirely to the cause of present truth. I reached Perry just as Bro. Kennedy, Ayers, and Sharp were leaving for camp-meeting. I had taught school in this county from 1867 to 1872, when Bro. John Adams and family were the only permanent Sabbath-keepers in this part of Kansas. Now many of my old friends here rejoice that Bro. Kennedy has instructed them in the way of God more perfectly. God has wrought wonders here.

May 20, we had an interesting Sabbath-school at Osawkee, after which we listened to preaching by Bro. Frank Morrison. I spoke to a small company of the brethren May 13, at the Pleasant Valley school-house, and to larger assemblies a week later at the Bainter and Olive Branch school-houses.

The word of God, though foolishly, wickedly opposed, is steadily gaining victories.

N. W. VINCENT.

SABBATH MEETINGS IN TEXAS.

SABBATH, May 27, was a day long to be remembered by the church in Dallas, on account of the blessing of God. Many of the brethren and sisters testified that it seemed the most sacred and solemn of any Sabbath they had ever passed. As a church we have been trying to draw near to God ever since Bro. Canright came among us, feeling that we are under renewed obligations to Him for the timely help which we received. Our Wednesday evening prayer meeting is well attended, quite a good many coming two miles, and we share so largely in the Lord's blessing that we all feel well paid for the sacrifice. Several who did not unite with the church when Bro. C. was here are taking an active part in our meetings, and the Lord is making their hearts tender. The field is very inviting here for missionary labor, and we hope that an efficient and humble minister may be sent to this State soon.

E. G. RUST.

Dallas, Texas, May 28, 1876.

ABOUT THE SWEDES.

THE Swedes in New Sweden, Me., have never seen a living preacher, but there are now twenty keeping the Sabbath. Bro. Lobdell, of Portland, began to go around and leave Swedish papers and tracts among the Swedes as often as he could find one. Some of them soon became interested and began to inquire for our people. They at last found Bro. Gowel, then they came out to Deering to our Hall. I preached to them; eight embraced the truth at once. At this time they were sending papers and tracts to their friends in New Sweden.

Now there are at least ten of the Swedes in Portland and twenty in New Sweden keeping the Sabbath that would not have even heard of the truth, perhaps, to this time, had it not been for the effort made by Bro. Lobdell with his tracts and papers. It is much easier preaching to people this way than it is to go out and preach as ministers, and all can preach this way.

May the Lord help all our brethren awake and become interested in the truth and missionary work. I feel that the time has come for us all to "lay aside every weight, and the sin that doth so easily beset us," and enter into this work in earnest.

R. S. WEBBER.

MICH. T. & M. SOCIETY.

THE quarterly meeting of this Society was held at Wright, May 21, 1876. Our three directors were present: J. Fargo, S. Wicks, and I. A. Olmstead. No reports were received from districts 3, 6, and 12; therefore, a complete report of work done by the Society during the quarter could not be presented.

The following is a summary of the reports received:—

No. of families visited, 417; letters written, 181; periodicals distributed, 457; subscribers obtained for REVIEW, 7; FORMER, 50; INSTRUCTOR, 60; SIGNS, whole number obtained, 133. No. of pages of pamphlets and tracts distributed by different districts, 104,529; No. of pages tracts taken by the different districts, 10,220; German and Swedish, 12,770 pages. One library has been furnished with a set of bound books.

Resolutions being called for, the following was offered:—

Resolved, That we recommend the directors to see that the ministers laboring in their districts are supplied with tracts, in their judgment they may need, for free distribution, and charge the same to said district.

The above resolution was adopted.

May 16, S. D. A. P. Association Dr. Mich. T. & M. Society, \$119.89.

On motion, the meeting adjourned to the call of the President.

E. H. ROOT, Pres.

A. O. BURRILL, Sec. pro tem.

KANSAS CONFERENCE.

THE first annual session of the Kansas Conference convened near Melvern, Osage Co., May 25, 1876, at 3 o'clock p. m., with the President in the chair. Prayer by Bro. J. H. Cook. Minutes of the previous meeting were read and approved.

Eleven delegates were present, representing ten churches. Bro. A. J. Stover was received as delegate to represent the Seventh-day Adventists of Labette Co. Unorganized S. D. A. companies at Okaloosa, Pleasant Valley, and Osawkee, Jeff. Co., Eureka, Greenwood Co., and Seopa, Clay Co., were taken under the watchcare of the Conference. Their delegates, together with Bro. and Sr. White and all persons present in good standing in any S. D. A. church, were invited to take part in our deliberations.

Voted, That the chairman appoint the usual committees, with the exception of one on resolutions.

The chairman appointed the following committees: On nominations: John Heligass, Geo. W. Kennedy, C. Bauer. On Credentials and Licenses: A. J. Stover, John Heligass, E. Pearce. On Auditing: S. N. Ayers, C. Bauer, A. W. Cone, C. F. Stevens. The report was adopted.

SECOND SESSION.

Conference was called to order at 10 o'clock a. m., Sunday, May 28. Prayer by Smith Sharp. The Committee on Nominations reported as follows: For President, J. N. Ayers; Secretary, Smith Sharp; Treasurer, A. J. Stover; Conference Committee: Elds. J. N. Ayers, J. H. Cook and C. F. Stevens. The report was adopted.

The Committee on Credentials and Licenses made the following report: For credentials, Eld. J. H. Cook; for ordination and credentials, C. F. Stevens, Smith Sharp and J. Lamont; for licenses, J. N. Ayers, G. W. Kennedy, John Andrews, A. W. Cone. The report was accepted.

The Auditing Committee reported the financial accounts correct, and the treasurer reported as follows:—

Cash on hand,	None.
Rec'd by donations,	\$225.00
s. b.,	883.68
Total,	\$1008.68
Paid out on orders,	\$1024.25

Deficiency,	\$15.57*
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A. J. STOVER, Treasurer.

This report was accepted.

THIRD SESSION.

Met at call of the chairman at 10 o'clock p. m., Sunday, May 28. On motion, the secretary made the following consolidated

thren report: No. of members, 235, Seventh-day Adventists unorganized, 120; increase of the members, 15; No. of Sabbath-school scholars, 177; increase, 7; amount of s. b. pledged, \$881.29; increase, \$161.17; No. of families, 154.

earnest, encouraging remarks were made relative to the wants of the cause in different places till nearly midnight.

FOURTH SESSION.

Convened May 29, at 7 P. M. Voted, That Eld. J. Lamont procure a lock and tackle for the small tent, and that the church of Bull City be permitted to change its name to Pioneer.

The following resolutions were adopted:

Resolved, 1. That we hereby express our gratitude to God for the precious season we have enjoyed at this camp-meeting.

2. That we express our gratitude for the valuable labors of Bro. and Sr. White at this meeting, and we earnestly invite them to return and labor with us again next fall.

3. That we express our thanks to the members of the Rock Creek church for the Christian manner in which they have entertained this camp-meeting.

4. That we plainly recognize the hand of God in the advancement of present truth among the nations.

5. That we hereby express our hearty confidence in the special work of Sr. White connected with the third angel's message.

6. That the proceedings of this Conference be sent to the REVIEW for publication.

J. N. AYERS, Pres.

N. W. VINCENT, Sec. pro tem.

In the foregoing treasurer's report, we give the figures just as presented in the copy. But there is a mistake either in the entry of some of the figures, or in the footing, which the treasurer will be able to correct.—Ed.

KAN. T. & M. SOCIETY.

The first annual session of the Kansas T. & M. Society met near Melvern, Kan., May 26, 1876, at 9 o'clock A. M., the President in the chair. Prayer by J. Lamont. W. Vincent was elected secretary pro tem. Minutes of the previous meeting were read and approved.

Voted, That the Chairman appoint a committee on Nominations. Smith Sharp, S. Glover, and J. Lamont were appointed such committee.

SECOND SESSION.

Called to order Sunday, at 9 P. M. Prayer by A. W. Cone. Committee on Nominations reported as follows: For President, J. N. Ayers; Vice President, A. W. Cone; Secretary, John Gibbs; Treasurer, John Heligass. Directors, Dist. No. 1, Wm. Worick; No. 2, T. H. Wakeman; No. 3, S. N. Ayers; No. 4, O. S. Stevens; No. 5, E. M. Kalkock; No. 6, A. J. Stover. Voted, That Marshall and Washington Counties be added to Dist. No. 2, and that Jefferson and Franklin Counties be added to Dist. No. 5.

Voted, That all papers sent to Kansas sufferers not paid for be discontinued.

Voted, That the Chairman appoint a committee of three to consider the propriety of changing the Constitution of this Society.

The Chairman appointed J. Lamont, Smith Sharp, and John Heligass such committee.

The Treasurer's report was made and adopted.

Receipts, \$235.93
Expenditures, None

Cash on hand, \$235.93

The Secretary's report as accepted was as follows:—

No. of districts, 6; No. of reports, 6; No. of members, 114; No. of reports, 55; No. of families visited, 294; No. of letters written, 81.

Money rec'd on membership, \$14.00
Donations, 31.50
Book sales, 36.00
Widow and orphan fund, 5.15
Periodicals, 20.25

Total, \$106.90

New subscribers for periodicals, 45.
Distribution of reading matter: No. of periodicals, 625; No. of almanacs, 82; pages of tracts and pamphlets, 41,517.

J. N. AYERS, Sec. pro tem.
May 28, 1876.

THIRD SESSION.

Called to order, May 29, at 6 o'clock P. M.

The Committee on amending the Constitution reported amendments. After consultation with Bro. White, their report was accepted, and in accordance with Bro. White's proposition it was voted to accept of printed copies of the Constitution as amended. J. N. AYERS, Pres.
N. W. VINCENT, Sec. pro tem.

KENTUCKY CONFERENCE.

Our first Conference, dear brethren, is now an event of the past. We have had set before us duties applicable to our times. Shall we come up to the help of the Lord and show by our faithfulness that we do believe what we profess—that we as a people have committed to us the work of sounding the last message that will ever be given to this old world? Oh, what a sacred work! Do we believe that God has called on us to give our money and time to send the news that Christ is soon coming again? Do we believe that he has a special work for his people to do before he comes, that they may be ready for him? If so, we had better do it and quickly too.

We learn by reading the history of the past that when about to visit the world with judgments, God has in every case sent his servants to proclaim them to the inhabitants of the earth, with a promise that all who heeded that special message should be saved from the threatened doom. God had Noah at work one hundred and twenty years building the ark and preaching. If Noah had waited to do various things before he commenced building, the ark would not have been ready, and he and his family would have perished. Faithful Noah had it all ready, and he and his family were in it seven days, waiting for the flood of waters to come.

As probation is about to close, we had better be about our work. Many of us have not money to give. We can work other ways. We can pray and hand out tracts.

"One work the Lord has left us,
To take up day by day;
While others bear the burden,
He bids us for them pray."

MARY L. WILLIAMS.

Colesburgh, Ky., May 28.

RECEPTION AND IMPRESSIONS AT BATTLE CREEK.

TEN hours on the cars measured the distance from a station in southern Wisconsin to Battle Creek. Noting, only for a moment, the very business-like air of the depot vicinity, we started on a pleasant street toward the point of our destination. The short walk of a mile convinced us of the truth of what we had heard—that Battle Creek is a very pleasant city.

Reaching the vicinity of the Seventh-day Adventists, we were at first taken to the Health Institute for a temporary stay. Strangers, we were politely received by the kind host, while we noted upon his honest face the silent query—Who's the patient in your company? Anticipating the question, we announced ourselves, not on the sick list, but "come for business" at some definite place. We were soon seated in a large, airy parlor, where the sunshine was a welcome guest, and seemed to rejoice in the privilege of dispensing its healthful cheer to the inmates. And cheerful did they appear, reclining upon easy chairs and sofas, in quiet rest or social converse. Two organs stand ready to offer their aid in discoursing music to the ear, and sometimes to the soul; especially when artistic skill and melody are combined with the noble inspiration of Christian sentiment.

But we must check the inclination to be minute in this hasty sketch. We next enjoyed a refreshing and highly satisfactory session in the large dining hall, filled with tables loaded with the greatest variety of luxuries, all within strict, hygienic limits; and we wondered meanwhile how the epicure and glutton could think that starvation would follow if they abandoned the improper food which is surely working destruction on body and soul.

We may next notice the ample accommodations and conveniences of the bath-rooms, where nature's great remedy, "aqua pura fontana" (pure water from the fountain), proves, in numberless instances, its health-restoring power. Next, pass through the halls and take a view of the pleasant, neatly furnished rooms of the patients, distributed through several buildings, surrounded with delightful shade and lawn, supplied with flowers and croquet grounds to beguile the leisure hour. As evening approaches, pause, as the hour of prayer brings together in the parlor this large

household; and while the offering of sincere praise and prayer ascends, you will feel that the blessing of the heavenly Physician must rest upon this household. So may it ever be, the heart responds. Add to these attractions the cheerful faces, willing hands, and sympathizing hearts of physicians and attendants; and it must be acknowledged that Battle Creek Health Institute has well earned the high reputation it sustains in the country around.

Thus entertained, the afternoon and evening passed here. Next morning, Bro. W. came with friendly greetings, conducted us to his hospitable dwelling, and manifested such true cordiality and kindness as only the noble Christian soul knows how to bestow. Truly, such unexpected, kind attentions awaken a desire to be more deserving, and inspire the determination to be diligent and faithful in future duties. It is certainly remarkable that the general manager of this Society, with all his arduous and multiplied duties, while giving efficient attention to the comprehensive whole, can yet find time for all the minor points, and the little courtesies of every-day life.

S. M. S.

THOUGHTS IN TRIAL.

OUR longing hearts think of the perfect Pattern, and remembering our frail natures, our feeble efforts, the hosts of sin and Satan that beset us, and how unlike Jesus we are, discouraged, trembling, and dismayed, we near the borders of despair. Then, like a beam of glory caught from the inner heavens, "we shall be like him, for we shall see him as he is" encourages us to go forward trusting in his promise, "My grace is sufficient for you." Our Saviour took not on him the nature of angels, but our weak human nature—just as we are except sin. He entered into the joys and sorrows of humanity, loving all with the pitying love of the Son of God, and with his human nature feeling preferences like ours. He wept at the grave of Lazarus, rejoiced with the guests at the marriage in Cana, and manifested such intense affection for one of his followers that he is called "that disciple whom Jesus loved." When many were offended because of the truths he spake, and walked with him no more, he cried out in the anguish of his spirit to his twelve disciples, "Will ye also go away?" So, in the sad night of his betrayal, when his soul was exceedingly sorrowful even unto death, he still longed for the society and sympathy of his chosen.

O ye tempted, tried, bereaved and deserted ones, think how your Saviour felt on that dread night when friends forsook him and his disciples fled. We know not how to speak of thee, Getsemane, or of that terrible agony when he bore our sins upon the cross. Turn to the sacred record and read. Dear Saviour, how very human thou wast, and yet divine! Oh, to bear trials as thou didst bear them, and to meet temptations as thou didst meet them!

He took our nature, that we might be made partakers of his divine nature. In the world we shall have tribulation, but in him we may have peace. Rays of light and precious promises are given to cheer us on our dreary pilgrimage. The Comforter has come, and the truly faithful can rejoice even in tribulation; for the scenes of this world will soon be ended, and there is a better land "wherein dwelleth righteousness," where the inhabitant shall not say, "I am sick," and sin and sorrow can never enter. A little while and the graves shall give up their dead; and when the aching heart of the mourner inquires, "Shall we know each other there?" down through the rolling ages comes the reply, "We shall know, even as we are known." May the Lord help us so to live that we shall be ready to meet our Saviour, be made like him, and see him as he is.

L. A. CARTWRIGHT.

PHILOSOPHERS tell us that since the creation of the world, not one single particle of matter has ever been lost. It may have passed into new shapes, it may have floated away in smoke or vapor, but it is not lost. It will come back again in the dew-drop or the rain; it will spring up in the fiber of the plant, or paint itself on the rose-leaf. Through all its transformations, Providence watches over and directs it still. Even so it is with every holy thought, or heavenly desire, or humble aspiration. We may not be able to follow it, but it is an element of the moral world, and it can never be lost!

SWEETNESS is no protection against injustice; even sugar can be crushed.

"MY HEART WAS HEAVY."

My heart was heavy, for its trust had been abused—its kindness answered with foul wrong; So, turning gloomily from my fellow-men, One summer Sabbath day I strolled among The green mounds of the village burial-place, Where, pondering how all human love and hate Find one sad level, and how, soon or late, Wronged and wrong-doer, each with meekened face, And cold hands folded over a still heart, Pass the green threshold of our common grave, Whither all footsteps tend, whence none depart, Awe'd for myself, and pitying my race, One common sorrow, like a mighty wave, Swept all my pride away, and, trembling, I forgave! —Sel.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

DIED, in Battle Creek, Mich., May 11, 1876, of paralysis induced by epilepsy, Bro. Horace Shaw, aged 39 years. Formerly a Universalist, he became interested in the doctrines taught by S. D. Adventists, three years ago the coming August, in Colorado. Two years ago last January, he commenced the observance of the Sabbath, and fully received the truths of the third message, from which time to his last sickness it was his greatest pleasure to try to give his influence in every possible way to the advancement of this cause. A man exceptionally pleasant and kind in his family, he will be sadly missed by his companion and three children whom he leaves. But while they grieve that he is taken from them in the prime of life, they have the consolation of thinking that he lived long enough to see, receive, and rejoice in, the present truth, and die in the full assurance of the blessed hope, which it bestows. U. S.

FLORA MARIA, daughter of Frank and Maria Ingham, died at Monterey, Mich., May 23, 1876, aged nine months and seventeen days. Bro. and Sr. Ingham are sustained in this bereavement with the hope of the soon coming of the Lifegiver, when little Flora will come forth, never to be separated from them again. H. M. KENYON.

DIED, of consumption, in Windsor, Eaton Co., Mich., May 21, 1876, Bro. D. N. Gibbs, aged seventy-one years. Bro. G. became interested by reading, and came fully into the truth one year ago. He has been a member of the Methodist church nearly forty years. Remarks at the funeral by the writer, from Job 14: 10. B. F. LEWIS.

DIED, of croup, near Woodburn, Clarke Co., Iowa, May 15, 1876, Ollie, infant daughter of Jacob and Hattie Shively, aged one year, five months, and twenty days. Bro. and Sr. Shively, sorrow not as those who have no hope; they expect a happy reunion at the resurrection of the just. The writer spoke on the occasion of the funeral from 1 Thess. 4: 13-18. A. W. H. MILLARD.

DIED, in Licking, Co., Ohio, May 23, 1876, after a protracted illness, sister Matilda Bounds, aged seventy-seven years, one month, and six days. She embraced the present truth about 17 years ago, and has loved it ever since. The writer has been intimately associated with her since last November. Her consistent life won my affections and great confidence in her as a child of God. We shall greatly miss her cheering testimonies in our Sabbath meetings. Words of comfort were spoken by the writer, to the friends and neighbors at her funeral, from 1 Cor. 15: 12-19. WM. COTTRELL.

"FELL asleep in Jesus," in Philadelphia, Pa., on the evening of April 20, 1876, of typhoid pneumonia, Solomon D. McFarland, in his 69th year. He was a member in good standing in the New Market Baptist church of this city when the first course of William Miller's lectures was delivered there by Eld. Litch in 1842. He, from that time, became a firm believer in the second advent of our Lord in 1843-4; and continued, all the subsequent years, a consistent, believing, "waiter for the kingdom of God," holding, in more recent years, to the restoration of the lineal descendants of Judah and Ephraim to their own land—of Canaan—the land of promise to Abraham, Isaac, and Jacob. For the last six years he was a Sabbath-observer in the strictest sense, which involved the performance of 60 hours of business duties in five days of the week—doubtless, at his time of life, this compressed, arduous performance for years had sapped the vital forces of his organism. Brethren of the Sabbath of our Lord, pray for the bereaved widow and the children of our sleeping brother, who are a united family in honoring God's holy day. J. L. BOYD.

DIED, in Fort Dodge, Iowa, March 7, 1876, Johnnie Reaser, aged five years, eleven months, and nineteen days. He died of diphtheria, from which he suffered patiently for nearly a week. It is cheering to know that the parents, brothers, and sisters, of this dear little one are rejoicing in the truth, and were consoled by the blessed hope of soon seeing him when the Lifegiver appears, free from all the ills of mortal life. W. B. EVERHART.

DIED, in Oakfield, Aroostook Co., Me., May 1, 1876, Annie M., wife of Alonzo E. Ricker, aged twenty-nine years. She leaves a husband and four children to mourn their loss. Remarks by the writer from 2 Sam. 14: 14. J. B. GOODRICH.

DIED, in Oakfield, Me., March 16, 1876, Mary, wife of Isaac Chambers, aged sixty years. Sister C. commenced the observance of the Sabbath last winter. Sermon in memory of her death, May 7, by the writer. Text, Rom. 4: 13. J. B. GOODRICH.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, June 8, 1876.

CAMP-MEETINGS FOR 1876.

Table listing camp-meetings for 1876 across various states including Iowa, Wisconsin, Minnesota, Ohio, Michigan, Vermont, New England, Maine, New York, Indiana, and Illinois.

A friend has sent us the copy of a sermon by Daniel Steel, D. D., on "Fanaticism—Sanctification," in which he takes the ground that Sanctification is a good doctrine and should be faithfully presented in its true light...

Sunday in Maryland.

In the Maryland Legislature which recently closed its sessions, four separate bills were introduced to break down the Sunday laws, but were all defeated. Whereat the Sunday people of that State rejoice greatly.

What May Be.

THE N. Y. Independent speaking of the prospects in the Eastern question, and the incalculable element of religious fanaticism which exists on both sides, says:—

"Under these circumstances a fanatical outburst may at any moment precipitate an explosion which will blow the Mohammedan out of Europe."

Languages of the World.

THE following item we clip from the American Messenger:—

"Recent calculations show that of the principal European languages, English is spoken by 90,000,000 in all parts of the world; German by 55,000,000; Spanish by 51,000,000; and French by 45,000,000."

Something is done in the way of providing reading matter on the present truth for the 90,000,000 of English speaking people. And a little beginning is made for the 55,000,000 of Germans, and the 45,000,000 of Frenchmen. But what shall be done for the 51,000,000 of Spaniards? We have received a tract from California, on the Plan of Salvation, the commandments of God and the faith of Jesus, the first we have ever seen written and printed in Spanish in behalf of present truth.

Paganism in New York.

ABOUT a year ago there was formed in New York an organization styling itself The Theosophical Society, the apparent object of which is to introduce and maintain in this country the ancient pagan Egyptian rites of worship, burial, &c. One of the original members, Baron de Palm, has lately died, and the papers thus describe the funeral ceremonies:—

"The obsequies of Baron de Palm, who died in Roosevelt Hospital on Saturday took place at Masonic Temple on Sunday. The ceremonies were carried out under the auspices of the Theosophic Society, of which he was a member, with all the grand and occult rites of the ancient Egyptian ritual. The obsequies proper were preceded by the singing of selections of Theosophic hymns. The Baron had requested that no Christian priest or minister officiate, so that the ceremonies might be pagan. He was over 70, and left his property, valued at over \$100,000, to the Theosophic Society."

Whether or not it can be said of this man as was said of Abner that he died as a fool dieth, it can certainly be said of him that he was buried like a fool.

Vick's Floral Guide.

THE season of flowers is again opened, and doubtless many are thinking of adding to their floral possessions. Still head and shoulders

above all others in the company of florists and seedsmen, stands James Vick of Rochester, N. Y. No 3 of his Floral Guide for 1876 is out at this early date, to be abreast of the times.

A word of advice, which all who follow will thank us for giving: 1. Send for Vick's Floral Guide, only 25 cts. a year, and when a dollar's worth of seeds are ordered, free. 2. Then send to him for all the seeds or bulbs you want of either vegetables or flowers.

Michigan Camp-Meeting.

This meeting will be held at North Lansing, about one-half mile north-east of the depot, in a beautiful maple grove, within the city limits, having a good view of the city, the new State House, etc.

This change is made to accommodate our people all over the State, it being a central place, and railroads coming in from six directions. Especially do we call the attention of our brethren and sisters in the northern part of the State, and young churches, to this important meeting. Provide yourselves with tents and come. Let us have the largest and best meeting that has ever been held by our people. We expect to have a tent large enough to cover all of the seating, but there will be no large tents partitioned off to accommodate families. Gentlemen can have the privilege of sleeping under the large tent, but not ladies.

There will be a provision stand on the ground, where everything necessary for food can be obtained at reasonable rates. Hay and oats will also be provided for teams, also pasture if any wish it.

CAMP-MEETING COMMITTEE.

Secular Items.

A YOUTH between 17 and 18 years of age—industrious, obliging and anxious to be taught—wishes to learn the trade of machinist, to work on, and run, an engine, or to do any work around machinery by which he could earn a livelihood and keep the Sabbath. He is willing to go east, west, north, or south.

Address, JAS. SHAVER, Arcade, Wyoming Co., N. Y. Care of Mrs. Geo. A. Shaver.

WANTED a Sabbath-keeper, a single man, to work on a farm. Address, J. V. VAUGHN, Wapello, Louisa Co., Iowa.

THERE is big news ahead, according to the New York correspondent of the Philadelphia Ledger, who wrote on Friday:

The conviction is very strong to-day, among bankers and merchants, that Europe is really on the verge of a great war, growing out of the Eastern question. Military and naval preparations have proceeded so far now that retreat is deemed improbable. Private cable dispatches, this afternoon, from London, state that the Rothschilds are heavy sellers of consols, and to that circumstance naturally much importance is attached. There is a very decided belief, on the part of thinking men, who have closely studied the question, that France and England would join hands against Germany, Austria and Russia, and in this way the apprehension is that the war would become general.

European Press.

WE, the undersigned, regard it a great privilege to donate to the Lord, for the European press, under the care of our worthy missionary, Elder J. N. Andrews, One Hundred Dollars each, and invite sixty-seven others to join us in raising \$10,000.

Table listing names and donation amounts for the European Press fund, including James White, John Morrison, Geo. I. Butler, etc.

Reviews Wanted.

BRETHREN and sisters in Illinois, you are requested to preserve, clean and nicely folded, specimen copies of the REVIEW, and to bring them with you to our camp-meeting. Bring all you may have to spare. We want them to distribute on the camp-ground.

G. W. COLCORD.

If the affirmative teachings and plainly expressed laws of the Bible are to be so explained as to teach and require something quite different from the obvious sense of the letter, then the Bible is not the book it professes to be—a light shining in a dark place, a sure guide, and able, through faith, to make one wise unto salvation.

FAITH and obedience are inseparable in the life of the Christian, just as in a web warp and woof are inseparable.

Appointments.

And as ye go, preach, saying, The kingdom of God is at hand.

Minnesota Conference.

THE Minnesota Conference will hold its next annual meeting in connection with our camp-meeting to be held at Eagle Lake, June 20, 1876. We hope that every church will be represented by delegates. Let all the officers of our churches see that proper reports are made out for the Conference, s. b. paid up as far as possible, and pledges properly arranged for the coming year.

HARRISON GRANT, } Minn. Conf. I. Z. LAMB, } Committee.

QUARTERLY meeting at Kingston, Minn., June 10, 11, 1876. The Minn. T. & M. Society will hold a general quarterly meeting at the same time and place. The new house which is now nearly completed will be dedicated on that occasion, also the ordinance of baptism will be administered. Elds. Grant, Curtis, and Ellis, are expected. A cordial invitation is extended to all Sabbath-keepers, and all others interested in the truth.

W. H. HALL, Clerk.

THERE will be a two days' meeting at Pierrepont, St. Law. Co., N. Y., (Dist. No. 4), the second Sabbath and Sunday in June. We hope to have a general attendance from sister churches. Expect some minister from abroad. There will be opportunity for baptism.

A. H. HALL, Director.

THE next quarterly meeting of the New England Tract and Missionary Society will be held at Washington, N. H., June 10-13. Meeting will commence Friday evening and close Tuesday morning. Will those coming govern themselves accordingly?

There are important Conference matters to be considered at this meeting in connection with the tract work. We hope that this may be a time of humbling ourselves before God and seeking him, that he may graciously smile upon and bless efforts put forth for the spread of the truth, especially in this Conference. There will also be a review of some of the main pillars of our faith at this meeting. Directors will hold their district quarterly meetings in season to report to the general quarterly meeting.

S. N. HASKELL, Pres.

THE Maine T. & M. Society of Dist. No. 2, will hold its next quarterly meeting at Allen's Corner, Deering, Me., June 10, 11. Let every member of this Society send in a report to G. W. Varney, Morrill's Corner, Me. I wish the librarians to send their reports of the Almanacs disposed of.

G. W. VARNEY, Director.

QUARTERLY meeting of the T. & M. Society of Texas, at Dallas, first Sabbath and Sunday in July. Brethren, this is the first meeting of the kind that has ever been held in this State, and let us all seek the Lord with all the heart, and come up to this meeting prepared to work for him. Hope all of our brethren in the State will be at this meeting, as it will be a very important one.

A. B. RUST, Director.

DIST. No. 9, N. Y. & Pa. T. & M. Society, will hold its next quarterly meeting with the church at Catlin, Chemung Co., N. Y., June 10, 11, 1876. Hope to see a good representation from sister churches.

J. W. RAYMOND, Director.

QUARTERLY meeting of the N. Y. & Pa. T. & M. Society, Dist. No. 2, in connection with the monthly meeting at Roosevelt, Oswego Co., N. Y., June 10, 11, 1876. The librarian of each church is requested to be sure to give in his report the number of members belonging to the Society from his church and the number reporting. Should be glad to see all at the meeting.

DANIEL BOWE, Director.

I WILL meet with the friends at Bro. L. Lane's, near Devereaux, Mich., Sabbath, June 10, 1876.

B. F. LEWIS.

MEETINGS in Wellsville, school district No. 12, June 17, 18. A general invitation is extended to brethren and sisters in Steuben, Tioga, Potter, and Cattaraugus Counties. All who attend these meetings are earnestly requested to remain until Monday morning.

JOHN LINDSEY, S. A. H. LINDSEY.

QUARTERLY meeting of the Sibley church at the school-house near Bro. Harvey Luce's, in O'Brien Co., Iowa, June 10, 11, 1876. I hope that all the friends of the cause in that part of the field will be present at this meeting.

HARRISON GRANT.

THE third State quarterly meeting of the Y. and Pa. T. & M. Society will be held at Allegheny, N. Y., June 17, 18, 1876. We urge general attendance of the directors, as there is important business that should be considered at this meeting.

B. L. WHITNEY.

I WILL meet with the church in Alma, Mich., June 10, 11, 1876. Baptism can be attended if desired.

E. H. ROBERTS.

QUARTERLY meeting of the Gridley, Ill., church at the Socks school-house Sabbath, June 10, 11, 1876. Meetings at 10 o'clock A. M. and 7 P. M.

WM. H. SLOAN.

I WILL meet with the brethren and sisters Peace, Rice Co., Kan., where they may assemble June 17; also at Solomon's Rapids, Mitchell where Bro. J. W. Andrews may appoint, 24, 25. At these meetings we want to have a general gathering of the brethren and sisters from these and the adjoining counties. Compend to report the wants of the cause in respective localities, so that arrangements may be made for future labor. Meetings to commence with the Sabbath.

C. F. STEVENSON.

PROVIDENCE favoring, I will hold meetings in Kansas as follows:—

Table listing meeting dates and locations in Kansas: Canola, June 10, 11; Eureka, June 17, 18; Neosho Falls, June 24, 25; Williams school-house, July 8, 9.

THE Lord willing, I will meet with the brethren in Ohio as follows:—

Table listing meeting dates and locations in Ohio: Gilboa, June 13-15; Mendon, June 17; Hamler, June 24; Lemarts, July 1.

H. A. SR. JOHNSON.

Business Department.

Not slothful in Business. Rom. 11:12.

My P. O. address is 63 Müllerweg, Switzerland. D. T. BOURDEAU.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the name and number of the REVIEW & HERALD TO which the money was paid—

Table listing receipts for Review and Herald, including names and amounts, such as Wm Dawson \$2.00, Harriet Everts \$2.00, etc.

Books Sent by Mail.

Table listing books sent by mail, including Bettie Coombs \$3.00, W Wood Bute 1.25, etc.

Books Sent by Freight.

Table listing books sent by freight, including Wm Cottrell \$116.85, A B Rust 75.15, etc.

Books Sent by Express.

Table listing books sent by express, including J H Gintley M D \$19.80, A H Hall 7.75, etc.

Cash Rec'd on Account.

Table listing cash received on account, including S Osborn \$9.00, Ohio T & M Society per J B Gory 15.00, etc.

S. D. A. E. Society.

Table listing S. D. A. E. Society contributions, including A J Barton \$5.00, Amand E Sloan 5.00, etc.

Mich. Conf. Fund.

Table listing Michigan Conference Fund contributions, including Church at Wright s b \$75.00, Dryden s b \$6.45, etc.

Gen. Conf. Fund.

Table listing General Conference Fund contributions, including A friend \$5.00, A friend 5.00, etc.

Danish Mission.

Table listing Danish Mission contributions, including Pethre Peterson \$5.00.